2: Jochelson E-5 (1884-1902) 1933 Yakut

601 selves as the offspring of the mythical Omogoi-bai, in spite of the fact
614 that they originate from his daughter, who married a Tatar or a Buryat.

583 To the end of the eighteenth century, there remained in vogue
591 among the Yakut the custom of concession of wives. Formerly the
606 bridegroom lived permanently in the house of his father-in-law, but in more recent times he lived there only for a definite period.

The *kalym*, or bride-price, replaced the system of marriage by capture. The origin of the *kalym* may be seen in the simulated enmity of the mother-in-law and the son-in-law.

583 A matriarchal system presupposes looseness of sex relations. The
587 chastity of girls in rich families is not a question of morality but of
837 *kalym* The *kalym* for a widow or a girl who has had children is low.
842 In the case of a widow, the belief in the right of the deceased husband may limit the number of wooers. A girl with a child, however, is sometimes preferred as a guaranty against barrenness which the Yakut dislike. In Yakut tales, the guest does not ask, "Where shall I sleep?", but, "Where do you put your guests?" and then they are shown to the beds of the girls. This is a form of hospitable hetaerism.

212 As the ancient Yakut had no written records, we know very little
592 of their former life and particularly of their internal organization. Our
595 information may be summarized in the following.

A household or yard was called *yal;* a group of individuals, who formed a family, as well as each member of the group, was called *körgön*. The family consisted of blood relatives as well as of relatives by marriage: sons-in-law, wives (polygamy), adopted children, laborers, and slaves of both sexes. When the Yakut polygamist had several wives, he had several *yals*.

567 At the head of the family was the *aga*, meaning primarily "elder in
592 age" and then "father." All the people of the household were regarded
601 as and called by him "my children," "my sons or my daughters."
888 Among these were included not only his own children, but also all relatives by blood and marriage, by adoption, by purchase (slaves), and any other dependents, as war captives. The *aga* continued to rule as long as he preserved his physical and mental abilities. According to a Yakut tradition, aged parents and also sick and crippled people, unable to work, were doomed to die and were even buried alive after three days of abundant entertainment.

181 Trostchansky, who lived as a political exile among the Yakut for
888 about twenty years, characterizes them as egoistical utilitarians.[1] He

[1] Trostchansky, V. F., Notes on the Yakut of the Yakutsk District (*Memoirs, Imperial Society for Archaeology, History, and Ethnography*, vol. 27, parts 2–4, Kasan, 1911, in Russian), 97.